Stenographic Report
Popular Meeting - May 19 - 1923
Indianapolis.

MRS. BENNETT: We are not going to have any formal introduction of missionaries at this time because so many of them are to take part in the program, and we shall weave any others who are here from those various fields in as we go on.

Before the offering is taken, I want to tell you in just a word the object for which the offering is to be taken. I am sure you all know Point Barrow, that northernmost point of the United States territory, that far-away, isolated station. Way up there there is among those people one girl who, having been touched by the spirit of the missionary and having studied so far as it was possible for her to study in that isolated section, now wishes to come out in order that she may be trained at the Sheldon Jackson School so that she may go back to her own people as a worker.

Of course, that is Alaska, and it doesn't sound like anything at all to say she is coming from Point Barrow to Sheldon Jackson School, but Miss Dawson whispered to me just before I came up to the platform that it was a journey of four thousand miles for this girl to come to get her training. It has been decided that the offering today shall be used to bring that one girl who wants to come out from that remote station to study at Sheldon Jackson School. We want five hundred dollars in order that she may come down.

... The offering was received ...

MRS. BENNETT: It is always very lovely to receive a gift, but when one receives a gift that one knows was very precious to the heart of the giver, one cares so much more for that gift because one knows that it has been given with a real love and affection back of it.

And so when the Woman's Board of Foreign Missions presented the Woman's Board of Home Missions with a piece of work which they very dearly loved, that piece of work became very precious to the Woman's Board of Home Missions even before they knew it well for itself. It became precious to them just because it came to them from those who loved it themselves.

The Woman's Board of Foreign Missions a year ago, as you know, gave to the Woman's Board of Home Missions the work among the Orientals on the Pacific Coast. Now, shall I acknowledge that when the Woman's Board of Home Missions received it, they just received it because it was a lovely gift coming from very dear friends, but they didn't know these other friends very well. But now the gift has just doubled in value because it is not only the giver but the gift itself that has become very precious to the Woman's Board of Home Missions, and we are so glad that one who comes to represent that work on the Pacific Coast came in this morning from far-away San Francisco to tell us something not that the Woman's Board of Home Missions can claim at all, because we are only the very new older sisters, but of something that has been done during the fifty years by the Woman's Board of Foreign Missions which has given the privilege to the Woman's Board of Home Missions of taking up the work where it has been carried on so successfully and going on with it for the future. We call this true comity.

It is a great pleasure today that we have with us Miss Tien Fu Wu who is the -- I don't know what she is, she is everything. Well, she is official interpreter to Miss Cameron in private work and in court work. If you went out there and walked around the Chinese Mission Home and heard about sixty times an hour, "Tien!" "Miss Wu!" "Oh, Tien!" you would know that she is just everything, the right hand to the dear workers out there, and one who helps in all parts of that work that is being done, and it is a great pleasure and a great privilege to have Miss Wu with us today. (Applause)

**MISS TIEN FU WU:** Madam President and Christian Friends: I feel today very unworthy to represent our large work on the Pacific Coast. I only wish for your sake that our beloved mother, Miss Cameron, might be here, because this work to you is only an infant but to the Board of Foreign Missions it is an old daughter a half century old.

In order to give you just a general idea of our work, it was started in 1874, and you wonder why such a home is necessary. You know, in the early days when gold was discovered, the Chinese brought over Chinese women, kidnapped in China by the undesirable Chinese, and resold them for fabulous sums in San Francisco. They usually paid about fifty dollars or twenty dollars for the women in China and sold them in San Francisco for five hundred dollars in gold or more. The present price of a slave girl is between four and six thousand dollars, so you can imagine the great money-making in this slave traffic.

Then, some Chinese families are very poor. It is not because they don't love their own girls but because if one should be sold to another family they may keep the lives of the other members of the family a little longer. You can hardly believe me when I say that one who stands before you now was sold under similar circumstances, brought over to San Francisco, and sold for five hundred dollars.

~~Then~~ The work has gradually developed. It was first open for the older "rescued" girls. That is a class saved from white slavery, that awful, awful slavery that goes on in San Francisco and throughout all parts of the United States among Chinese women. Then gradually we have taken in six or seven different classes.

First there were the "rescued" girls, then the domestic servants, in which class there were little girls who had been sold in San Francisco to wealthy families to be kept as servants. These girls are kept ignorant, without any education, just as slaves to the household. After they are grown, they are generally sold into that awful life, or if not they become secondary to wives.

Then we have the orphans. When domestic troubles arise as a result of the concubines, the first wives come to us for protection and very often with their children.

We have now also the business girls. You might say it is a relief home for we have all ages under one roof at 920 Sacramento Street, from infants in arms up to an old woman over seventy-five.

What are the aims of the home? We try to teach them domestic work. Many of you Christian friends don't half realize what the few workers in that home have to do. Getting the girls is nothing, although Miss Cameron goes through lots of deep waters, through courts time and time again, sometimes forty-nine or fifty times over one case. But that is nothing compared to the training of them after we get them.

For instance, the older "rescued" girls had maids before they came to us. They have lived on the fat of the land, dressed in silk and satin. Today if you should go there you would wonder at the silk clothes and the jewelry that they have brought in from that awful life of shame.

And what is their home life when they come to us? Absolutely the contrary to what they are used to. They have to get down on their knees to do scrubbing and they have to live that monotonous life. Formerly, before they came to us, they had freedom of life, always at the movie shows and theaters. At the home, they are herded together and under lock and key. Do you wonder that it is difficult to train these lives that have been so undermined and so changed?

We try to give them education. In the last few years, some of the ambitious girls have been very much dissatisfied. Before the last five or ten years we just had a mission school. I remember when I began my school work there, when I was from eight and when I was to nineteen years old, I was only as far as the fourth grade, because we did not try to carry out the training public school system. Although I lack in public school work, I learned more of the essential, that is, the Bible teaching. But now our girls are not satisfied. There are avenues of work open for them, and they are clamoring for higher education such as other American institutions give. So we are trying to carry on ~~by~~ with one teacher the public school system.

Then we also have the religious training. This is principally left now to the morning and evening prayer hours which time is really too short to teach them the better and the higher things of life.

We also are so anxious to develop the industrial work. During the past year, three looms have been given to us. I wish you would look at this piece of work that is before you, and for you to know that that was woven by one of our "rescued" girls. Omit

and one of our "rescued" girls has learned to do beautiful things

She was a woman who appealed to Miss Cameron about a year ago in her extremity. Our whole staff did not approve of Miss Cameron taking this woman in. Why? Because she has been a notorious woman. Two years ago, we rescued her slave girl from that awful life. She has been into all sorts of illicit business, dealing in opium and all kinds of things that are evil. We were so afraid that she might contaminate the other young girls.

But Miss Cameron felt she was sent to her by God and that Jesus died for her as well as for the rest of our girls. So that morning she went to Chinatown and she placed her in jail so as to have more time to come home to think over whether she should take this Amy Wau into our home or not. Turning the matter over and over in her mind and praying much over it, she felt sure that God had sent this woman to her and that she ~~can~~ could not refuse but must give her an open door. Miss Cameron stood alone in her faith and her courage for this woman. She took precautions. We kept her under look and key for three months. We carried her trays to her three times a day.

At that time, a ~~great,~~ an earnest, Christian woman from China came, and Miss Cameron invited her to our school to give three days of Evangelistic services. Miss Cameron told this Miss Lord especially of Amy Wau, and Miss Lord used to go in to her apartment and pray with her, and she taught her the way of truth. Now she has opened her heart to Christ. For three months or more she has been asking to unite with the church, and Miss Cameron is still testing her out. Now she is able to mingle with the rest of our family.

I must tell you Christian friends to think of her as a young girl of fifteen sold into that awful life of shame and having lived in that life of shame for ten years. Today when you meet her you wouldn't think so. She is truly a lady, and I know Miss Preston who was just out to see us could testify to that. I took her into her room.

Then, to have the stamp of God on her life, a little baby, just a day old, was sent into the rear part of our house, was left at the back door. Who was it that heard the cry of this infant but Amy Wau. Miss Cameron then felt more than ever that the baby was sent by God to touch Amy Wau's darkened life. Ever since we have had that baby she has been the nurse. She has been growing day by day and the baby has been a great comfort to her.

X I want to tell you about the results of the work -- I have only twenty minutes, and I don't dare go over, as I have omit been told. Our results have been more in home making. We have girls married throughout all parts of the United States. We have two in New York, about four or five in Philadelphia, ten in Chicago, two in Minneapolis, and we have girls all along the western coast. Instead of keeping heathen homes, they are trying to show the world the result of our teaching by keeping Christian homes and bringing up their children in the life that they have been taught in the home.

In recent years we have had girls who have been very ambitious. We have a trained nurse, one of our own girls who is helping in the work; and then Ida Lee who took the teacher's kindergarten course has been serving us in our children's home. We have a nurse who will be through next September in the Presbyterian Hospital in Philadelphia. We have our own Minnie Chan, who was born and ~~grew~~ brought up in the home, at Oberlin College. We are looking forward to her coming home next year to help us in the work.

Among ~~this~~ the class of widows we have been taking in, there is Mrs. Chin who came to us only about six months ago.

She had heard the Truth in China but had never given her heart to Christ until she came into our work. She lost her husband after she was married six months. Then her mother-in-law, a heathen woman, put the blame on her for the loss of her son, and her life was anything but happy in her home. After much persuasion by Christian friends, she was convinced that our school would welcome her. She came in with fear and trembling, not knowing whether she could keep the rules of the home, afraid of scrubbing and all sorts of hard work. But, at that time, we were just in need of a Chinese teacher to teach our girls reading and writing in Chinese, and she took up that work. I am glad to report to you, friends, that she united with the church just a month ago, and her earnest desire is to go to China to see her mother and her people in China who are not Christians, for the next three months, and then come back to take a course at the Los Angeles Bible Institute.

These are the girls that you are helping. And then, Christian friends, you will be disappointed if I don't mention some of the needs for our work. Some of you who saw our children's work that was started in 1915 in Oakland, I wish you could see it now. Our facilities are so meager. We have over sixty children in a dining-room. That home was built for a family, and in our great need in 1915 we purchased it with some money that was given us. The teachers there have been struggling and hoping and wishing that they might have a new home.

These cases come to us. We can not turn a deaf ear. Take just an instance -- Mrs. Lum was married at fifteen, with no desire on her own part, married to a man much older than herself. She had about seven children. She got into bad company and ran away with an undesirable Chinese young man, forsook her children. The husband had nowhere to turn for help for his children but to our children's home. We have three of those children from that family.

Because there were so many urgent needs, we had given a dozen or more of the children to the Methodist home. Christian friends, are we going to let ~~stop~~ this work new which was started by consecrated Presbyterian woman fifty years ago? stop now ?

For three years we have been hoping and longing for some development. The property given by Mr. Robert Dollar has been standing for four years, and we are still looking to you to build adequate buildings for these children. We have a promise by Mr. George Wynn, of Kansas City, of a thousand dollars, but we may lose it, because he gave it on condition that we should build this year. June is coming pretty soon, and we have not many months left. Are we going to let that opportunity go by? Can we duplicate this gift from him here?

You see, at 920 in our San Francisco home, we have seven distinct classes. We can not do effective work unless we have the different groups under different buildings. I have grown up in the home, I have learned lots of precious truths and have received lots of good instruction, but along with it I learned lots of things that ~~if~~ you knew them would give you the heartache, because these innocent children and young girls are mixed in with these older "rescued" girls.

You can not expect these older "rescued" girls who have been in that awful life and actually come in contact with Satan himself to change in a day or in a month or even in a few years. We must take that poison away from the innocent minds, and we do need for that "rescue" work a very consecrated, capable industrial teacher.

You take this Amy Wau -- she is facing four thousand dollars' debt. If the home did not shelter her, her life would have been forfeited. There are lots of legitimate debts she must pay. We are trying to help her by giving her this weaving industry. But we need help in that. Isn't such a life worth while saving?

The Lord Jesus came to earth to seek and to save that which was lost, and I appeal to you, Christian friends, to go forward with prayer and with courage and with faith in Him, trusting, that we may do our part loyally as unto Him. (Applause)

MRS. BENNETT: I know you have all noticed the heading on your program, "The Woman's Board of Home Missions as an Alma Mater". I don't think there is anything we are more proud of than we are of our graduating classes in various institutions here and there. The Woman's Board of Home Missions has had a history of forty-four years, and I suppose that it began to have graduates about forty years ago. Now, far be it from me to be so unkind as to tell the year each one graduated in. I shall leave that to them if they desire to do it. There is one here who graduated this year, and I shall dare to tell what year she graduated in, I suppose.

We felt that perhaps this year you would be interested, rather than having those who have gone to the field to serve come to tell the message, to have those who belonged to the various groups among whom the Woman's Board carries on its educational work tell for themselves what the schools and the work of the Boards mean and have meant to them and to the groups that they represent.

Of course, it is a tragic thing to be a presiding officer at such an occasion as this, because, as Mrs. Larimer said this morning, if she only had the whole afternoon, she could begin to say something, and that is true of every field. The tragedy is that in ten minutes I must call each one of you down. Isn't that a tragedy? But each one of you is going to bring us a message, and the first one who is going to bring us a message is the Reverend Edward Marsden, who comes to us as a Commissioner to General Assembly from the Presbytry of Alaska. He is the pastor of the Presbyterian Church at Metlakatla, Alaska, and also a former student of the Sheldon Jackson School at Sitka, Alaska, in which capacity he comes to us. (Applause)

**REVEREND EDWARD MARSDEN:** I am very glad to be with you, my Christian friends. About thirty-five years ago, I went to the Sitka Training School with the main object of perfecting myself in steam engineering knowledge. But while I was there, through Sheldon Jackson and some of his teachers and workers, I became a convert to the Lord, Jesus Christ, and my course was changed.

The Sitka Training School has accomplished a great work in that northland, for which my people and all of the different races inhabiting that northland are very thankful.

Thirty-five years ago, when I went to that school, it was my pleasure to play around with William Tecumseh Sherman, and I had a room-mate by the name of Ben Franklin. There used to be an old man who came regularly to the Presbyterian Church in Sitka whose name was George Washington. I believe if you go to one of our stations today you will find one of the active elders in the church is William McKinley, and eight or nine years ago it was my sad duty to lay in the grave not far from my own field the remains of John Wanamaker. The teachers and missionaries are responsible for our names. I suppose they give us these names on account of our own being unpronounceable and that they cannot be reduced to writing.

The Sitka Training School has had a noble history in that country. From the very beginning until today, it has done a marvelous work in that northland.

You will ask me what are the fruits of that school in that northland. The change of heart and of the lives of our people in Alaska may be traced to the existence of the Sitka Training School, now the Sheldon Jackson School. The respect that my people pay to law and government may be traced to the existence of that school. The means of livelihood on the part of my people, the knowledge of how to do things in ordinary, everyday life comes from the existence of that school. The desire of the people today to go to school comes from the existence of that school. I can not tell you in terms of dollars and cents the results of the founding of that school in Alaska. I can tell it to you in terms of righteousness, terms of morality, in a desire of the people to lead higher and better lives.

I travel up and down that coast and I meet very frequently former students, both men and women, and I find them leading honorable lives and doing their very best to help their people and to spread the cause of Christianity along that coast.

I was very glad to hear a little while ago of the interest that you Christian friends are taking in the good and welfare of that northland, and I assure you that little girl who wants to come down from Point Barrow and enter the Sheldon Jackson School will be one of the blessed things in the life of her own people.

I see in your program that the age of Miss Petrie is given. I am very glad to say that I believe we are about the same age. Twenty-five years ago I dedicated myself to the cause of my own people, and while I have perhaps accomplished little or nothing, I have given my all, the best that I had, for the saving of my own race.

I am very glad to tell you this afternoon that through the plain and the simple preaching of the Gospel of Jesus Christ and through the self-sacrifice of a number of your missionaries who have gone into my country, I believe today we have many, many followers of Jesus Christ.

I am glad to be with you, and I trust that the good work that you are doing for my country will go right on, and may God bless you. (Applause)

MRS. BENNETT: As you all know, in northern Arizona there is that great, wonderful reservation of the Navajo people. I dislike very much to give the next speaker an opportunity to speak because I would like to take the time and tell about that wonderful reservation and the wonderful things you see there, as I have seen them on trips out there. But we have with us today one who has spent his life there, who is a native evangelist among his own people, Mr. Fred Peshlakai, who has had his work and his training there on the reservation, first at Tolchaco and afterwards at the Ganado Mission. He is going to speak to us now about what the work and the service has meant to the Navajo people, and if he decides that he wants help, the Reverend F. G. Mitchell, of the Ganado Mission, is going to interpret for him.

... Mr. Peshlakai arose in native Indian dress ...

REVEREND F. G. MITCHELL: Mr. Peshlakai wants me to say that he doesn't wear this kind of a rig now. He brought it along just because people want to see the native dress.

He wants me to say also that this is his first speaking tour, and while he has learned quite a good deal of English, he gets hung up, and he wants me to talk in Navajo today and have me interpret.

On the way here, we stopped at Chicago, and I took him down to Marshall Fields' corner one Saturday afternoon. We stood there waiting to cross, and when the officer blew his whistle, an army of women crossed the street going shopping, and the Indian said to me, "It makes my eyes tired to see so many women!" (Laughter)

It is a little embarrassing for Mr. Peshlakai who is having his first trip away from the desert to be associated with such new conditions and then to think in such a new language as English is to him. Seven years ago he knew nothing of it and nothing of the true God, and so he will speak to you in Navajo today and I will interpret for you.

... The following is Mr. Mitchell's translation of Mr.

Peshlakai's address:

I walked in a very crooked way for twenty years, but this old brother of mine here by my side came to Chin Lee where I lived and preached the gospel, and he came across me when he was preaching the gospel. He told me a great deal, I don't know how much, about the gospel. Then he said to me, "You ought to go to school and learn to read the Bible in your own language."

I said, "All right, I will go." That autumn I went down to the river where he lived and started to go to school, and there I learned about the great things God has done for us, studying for four years, and I learned the wonderful things that Jesus did for us.

Then I fell into sin again, and then I came out of sin.

For twenty years, I prayed to the things that God has made instead of to God. My father and my mother always prayed to those things, the mountains and the bear and the snake, and that is the reason that I prayed to them because I learned that way of prayer.

And now, my brothers and sisters, my relatives into whose faces I am looking, I thank you for sending the gospel to my people because it has saved me. I am very glad that I am associated with Mr. Mitchell in the work, because he just works for God all the time, and I am always thinking that I want to help in this work with all my might.

My relatives, you to whom I am speaking, I am thankful for your prayers, for my people do not know this gospel that has saved me, and I want them to know it, so I am glad that you are praying for my people.

I am positively not ashamed of God because according to Him we have a new life, and I shall never give it up because it is life to me. The children of God, they walk on the earth in the most worth-while way. I know their language, the language of heaven; it is not the same as the language of earth.

My friends into whose faces I am looking, there is one great desire in my heart -- it is like a great hunger -- and that is that my people may know this same salvation. Every day on horseback I go around amongst my shepherd people. There are no villages in all the thirty-five thousand of the Navajo tribe; they are all shepherds. It takes anywhere from four to twenty acres to feed one sheep in some of that desert, and I spend every day going about, sitting down on the ground, and speaking to one family after another, as many camps as I can reach in a day. That is my work every day, telling them the gospel. I am very happy that now since last fall some of these people to whom I preached who were sitting in the darkness of heathenism are beginning to show a desire for the true way of God. The way I knew what I just said is so is that the are beginning to say to me, "We want you to come and tell us this good story again."

My friends, you who have come up with me into the same life that I now have, I want to say to you again that I am very thankful for your prayer, I am thankful to you for sending the missionaries to my people, I am thankful to you for the money that you spend in supporting this work and enabling the missionaries to bring us the message. And my older brother here, he helps me all the time! (Applause)

**MRS. BENNETT:** Do you know, in Ephraim, in the heart of Utah, a little girl was born some years ago, and she went to a little mission day school in Ephraim. Then she went from Ephraim to Mt. Pleasant, and she went to Wasatch Academy. Then she went from Wasatch Academy up to Salt Lake City to Salt Lake Collegiate Institute. She became the wife of a Presbyterian pastor, she became a synodical president. She is now Mrs. Adam G. Frank, of the Presbyterian Manse, one Presbyterian manse, in Topeka, Kansas. I wish very much that Mrs. Jones, the president superintendent of Wasatch Academy would come to the platform while she is speaking for that field. There is no one else here that I know of representing that field, and I want Mrs. Jones to be here while Mrs. Frank speaks. (Applause)

**MRS. ADAM G. FRANK:** Madam President, I bring you greetings, as you represent our Alma Mater, from the hundreds of Utah boys and girls who have gone through your schools and who today are scattered far and near and East and West and North and South, trying to live out the lessons that through you they have learned, the lessons of loving the Lord Jesus and telling of Him to the whole world.

To you, dear sisters who have made it possible that these missionaries could come to us, I bring greetings, grateful greetings, of the boys and girls who have gone through your schools and who today are in the schools that you have there in Wasatch Academy and in New Jersey Academy and Logan and in the community stations which you are supporting there.

I wish words could convey what the heart feels, and it would convey to you my grateful thanks for all that you have done for me.

As Mrs. Bennett has said, I was born in the little town of Ephraim in Sanpete County, which is a sort of despised county, like Nazareth was in the Holy Land. My father and mother had come to that state from the old country as Mormon converts. My father soon lost his faith in it when he found that they took away from him for the sake of the spreading of the gospel something which he said they could not have, and when he asked for the goods to be returned they said they would cut him off for even asking such a thing of the priesthood. So he had been cut off from the Mormon church before any Gentiles came to that part of the country. Early in youth I learned what it was to be despised by the rest of the children.

There were only two Gentile families of us in the town. My mother still clung to it, for she had left her homeland and given up her home, her father and mother and sister, and had crossed over as a stranger and walked the plains from Council Bluffs west for the sake of this gospel. Believing that it must be true, she still clung to it, until the missionaries came and took the word of God and showed her how she had been misled.

Then it was that our dear Dr. McMillan came to us. Madam President, you see I have lived longer, I guess, than Mr. Marsden. It is longer than thirty-five years since I entered the mission school. I wonder if you remember how the Woman's Executive Committee started.

Dr. McMillan came into that central part of the state when he was told by his Presbyters in Salt Lake not to risk his life in getting there. He said, "I am going. Sheldon Jackson has told me that there are some there who would like to see me." And so he came. He started a school, and the Presbytry came up to the General Assembly and asked for aid, and the Board of the Assembly said, "We can't give you any aid, but you can carry on the schools if you can get support." And where do you suppose he got it? Mrs. Darwin R. James and a few women met together in the Bible House in New York City and constituted themselves into the first of this Woman's Executive Committee.

And so while I come to you as my Alma Mater, I come to you too feeling that it was through our Utah work that the Woman's Board of Home Missions came into existence at that time.

Dear friends, I come to you now to speak for the hundreds and thousands of Utah boys and girls who do not today have the same advantages that I had as a child. My heart is nigh to bursting when I think of the many, many hundreds there in Utah who are being brought up never having seen the face of any Protestant missionary and who have never had an opportunity to hear any one but a Mormon. How can you expect them to be anything else but Mormons?

To be sure, at Wasatch Academy you are doing noble things for my native county, and I thank you for that; but I must plead for the boys and girls in the other communities. I was fortunate in being born in a time when you had a string of twenty-nine mission schools up through that state. Today we have two fine academies with an outpost at Ferron, with some extension work from Wasatch Academy, with seven community stations.

It was a sad day for Utah, friends, when the Woman's Board felt that it must close the day schools. I feel as if I am speaking for hundreds of Mormon boys and girls and for those, too, who have come out of that darkness into light, when I say that those of us who have gone back there to live since and have lived there and raised our children there, never in our lives have we really realized how much it meant to have those sainted teachers who came to us sent by you to lead us to the light. As my own children grew and up until last June were in the public schools, to be sure, halfway between Salt Lake City and Ogden, I came to know through them that religion classes were held in those public school buildings after the regular day school work, notwithstanding it is against the law of the land. I realized, as we were called out of that mission field, who is there to raise a word of protest when we are gone?

Women, I come to appeal to you. The Men's Board cut our mission appropriation, it took us out of the field and left a whole county between Salt Lake and Ogden with no Protestant missionary of any denomination, with ten thousand people in there.

During the ten months since we have been called away, the Sunday school missionary has been able to do some work, but what I come to plead with you for is for more community workers in Utah, that you may relight some of the light-houses that are closed.

Do you wonder that my heart aches as I travel in mind up through that line and I think of one chapel after another where the bell is not rung any more, where there is no one to have Sunday school, where there is no one to live as a missionary, where there is no one to tell by his life of the true love, of the true gospel? The Mormon church is putting forth such wonderful efforts for its children, to reach the children, that do you wonder I feel I must plead with you far more earnestly than I would under other circumstances?

Let me tell you, the Marmon church is awake to its opportunities there. The Mormons welcome the closing of one of our churches. At the time the Woman's Board withdrew from the day schools we had twenty-one ministers in Utah. Today we have only thirteen Presbyterian ministers. The Mormon curch last year gave five hundred thousand dollars of tithing money for the education of their children, not for public school education but for religious education, for their education in their twenty-one colleges and academies, in their thirty theological seminaries.

They have been so smart that beside the high schools they have established theological seminiaries, as they call them. They have classes in those seminaries where they can get credit from the classes in history and in Bible work in the high school. In that way, they get the young people of high school age, and besides they have other classes in the Book of Mormon and in the Mormon doctrines. Do you wonder that they send out twenty-two hundred missionaries?

Friends, let me beg of you, before my ten minutes is up, that when these missionaries come to your doors, that you never slam the door in their faces. If you do not know your Bible well enough to give a reason for the faith that is in you and can not explain to that young Mormon boy or young woman (they are sending out young women now) why you believe in a God who is a spirit, then I wouldn't advise you ever to enter into any argument with them.

I do plead with you that you grasp the home missionary opportunity that God is sending right to your door. They will not come to those of us who are missionaries there. You have opportunities that the missionary in Utah does not have. I would like to repeat that sentence of Miss Wu's when she said you would be disappointed if we didn't emphasize the needs. I know every one of us wants to emphasize our needs, and that is the thing that I want to emphasize this afternoon, the need of more community stations.

I want to call to your minds the wonderful work Miss Laurie is doing in Monroe, Miss Curtis who has been thirty-four years or more in Utah, and Miss Conklin in St. George. Those community workers are doing wonderful work, and it is for that that I would plead this afternoon with all the power that is in me. (Applause)

MRS. BENNETT: I am going to give Mr. Jones, of the Wasatch Academy, one minute.

MR. JONES: Mrs. Bennett knows that I was born short, so I can be short! I am glad to bring greetings, following

Mrs. Frank's strong appeal to you, from the entire field of Utah.

In the last eight months it has been my privilege to visit every station where the Woman's Board is carrying on work, from the New Jersey Academy to the north of the state, to St. George, where Miss Conklin, whom Mrs. Frank mentioned, is doing such a piece of heroic service in the southern part of the state.

Christian education, as carried on by the Woman's Board, is the most effective work that is being done in Utah. The field is ready. Outsiders are coming in in large numbers. You have heard of the new steel industry there. More and more effective must be our work as it is carried on in the way that it is being carried on in these days.

I wish to say that my appeal will be simply a seconding of Mrs. Frank's. It has been necessary, we know, for the Woman's Board to consolidate its work in the way that is being done at Wasatch Academy and at New Jersey Academy. The Public School Board in the different towns of the state has undertaken to do the day school work that was done formerly.

Let me bring just in this moment the greetings of all those good people from the southern end near St. George clear to the northern end and going into Idaho, because southern Idaho is quite Mormon, and the people who are carrying on work along the lines of Christian education and community work in that entire state bring greetings this afternoon. It is really a privilege to be here as a Commissioner and to see the wonderful enthusiasm in this meeting. (Applause)

**MRS. BENNETT:** When, seventy-five years ago, at the close of the Mexican War, the boundary line of the United States was changed in the Southwest to the present boundary, taking in what are now the great states of Texas, New Mexico, Arizona, California, Nevada, Utah, part of Colorado, and so on, there came with that change of boundary line to the United States a new group of citizens, those who were our Spanish-speaking neighbors to the Southwest.

In spite of the seventy-five years, we are not all of us still of one language, but there are down through that country today so many who have become one in thought and in effort. We have with us today to represent that group the pastor of the Spanish-speaking church at Albuquerque, the Rev. A. V. Lucero, who was at one time a student in Menaul School at Albuquerque.

If the chair may be pardoned a personal reference, the first time I ever met Mr. Lucero was in the state house at Santa Fe where he was serving as state senator in the senate of New Mexico. He is a man who has served his community and his country in many ways as well as serving his own people in the work he is doing as a Presbyterian pastor. It is a great pleasure to have Mr. Lucero to represent his group today.

... Mr. Lucero read from a manuscript ...

**MRS. BENNETT:** Our next speaker this afternoon, Miss Jerusha Smith, from Smith, Kentucky, has just graduated this month -- she is really very new, you see -- from the Normal School at Asheville, N. C. So we have one of the very latest possible messages from the mission field. (Applause)

**MISS JERUSHA SMITH:** Far back in the mountains, seven miles from a railroad, is a little, secluded community, surrounded on all sides by elevated hills and mountains, with only a few roads leading out. Instead of speeding over the mountains in a big touring car, one has to ride horseback up and down the winding trail that leads into the little community of Smith, Kentucky.

About six years ago, this community was without a good school. At that time, the Woman's Board of Home Missions sent a representative to Harlan County, Kentucky, to choose a place in which to establish a school. Either Smith or an adjoining town was decided upon. The people of Smith were so anxious for this school to be in their community that a petition was immediately circulated which was signed by the majority of the people and sent to the Woman's Board of Home Missions.

There was no further question about the situation of the school, and Miss Helen H. Dignman was sent to begin the work. With the enthusiasm of the people and the enthusiastic

Miss Dingman, a little cottage was soon made over and ready for use. Gradually more workers came to help in the pressing work, and people cooperated in every way possible. No efforts on the part of the community workers were in vain, for in the course of time the standards of the community have been raised along social and religious lines.

Today, there are two new cottages for boys and girls who are not within reach of the school, a new dispensary for the community, and a new public school building. This school is much like a home, and a vital part of the community. In fact, the whole community is like one great big family, and no stranger ever enters this community without having the spirit of it thrust upon him in such a way that he goes away with a desire to soon return.

Furthermore, the influence of these workers is not only felt in Smith but in seven adjoining communities, some of which refused at first to have trained teachers. Now there are trained teachers in all seven communities, with community houses in two of them.

As Mrs. Bennett said, this is my home, but I left Smith five years ago for Asheville Normal, Asheville, N. C., and will return to Smith soon to teach.

The aim of the Asheville Normal is to train girls for leadership and to enable them to do for their home and other communities what Miss Dingman and her workers have done for

Smith.

After our arrival on the campus, it does not take us long to grasp the vision. The first step is the uniform dress. We learn, too, that simplicity is the stamp of a lady whether in dress, manners, or in the home.

Much thought is given to the training that will fit us for home-making, and we have full and detailed courses in domestic science and art, and applied courses in household management.

There is a department which gives a course in weaving, and the material for the graduating dresses is woven for the girls by those who take this course.

As a result of our manual training, we are able to make simple pieces of furniture and simple repairs. The housewife, of course, impresses upon us the fact that cleanliness is next to Godliness. Our homes will have shining windows, with fresh, straightly hung curtains, dustless furniture, tastily arranged, a pot of flowers to lend a bright note, and other home-like touches.

Our cottage system gives us a chance to work out theories before leaving the campus, and we have found, from actual experience, that we can keep house, feeding the family nourishing meals, for a cost not exceeding twenty-four cents per day per person.

Our Y. W. C. A. encourages social leadership, and ideas gained at the Normal enable us to organize Christian Endeavors, Y. W. C. A.'s, B. Y. P. U.'s, and to take leading parts in the social activities of our community.

Bible can be introduced into our schools, and here is received a stimulus for character building. Through help secured from the teachers' training course in Sunday School, we are able to go into our communities and be secretary, Sunday school teacher, or superintendent, as necessity arises.

We never forget that duty does not end when we have taught history facts, arithmetic problems or spelling, but we keep constantly in mind that on the teacher depends the future standards of her community and incidentally her country.

Because of the banking system in our school, we are able to help our boys and girls with their business affairs. We have learned to write checks, balance accounts, make notes, and have gained a confidence in ourselves that will enable us to carry on our own affairs.

United with this, we must train our students to be good sports, and above all to play the game fairly and squarely. We go about this inmuch the same manner that we have been trained, by introducing good, clean athletics.

You ask: do our girls measure up to all I have said? I have told you of our aims, our ideals, and the standards we have set for ourselves. Some of us may fall down in many respects, others in fewer, but every true daughter of the campus keeps these standards before her, and though she may fail time and time again, yet she finally wins.

We have students who are nurses, dietitians, county demonstraters, teachers, newspaper workers, community workers and home makers, and many are in the services of the Board. Thank you! (Applause)

**MRS. BENNETT:** Twenty-five years ago, there was another war in which this country and a group of Spanish-speaking peoples were involved. After the close of the Spanish American War, the United States had a new interest and a new feeling of brotherly kindness and love toward the islands lying to the southwest of us. We have with us today to represent these islands Mr. Emilio Bosch, who is at present a student at Davidson College in North Carolina, but whose home is in Cardenas, Cuba, where he was educated in the Presbyterian school, and, lest he shouldn't say it, I want to say that he is in the United States taking special training to return to become a member of the faculty of the school at Cardenas.

We are very glad indeed to have Mr. Bosch with us today to speak for his field. (Applause)

**MR. EMILIO BOSCH:** It is a great pleasure for me to be here with you and be able to tell you something about the work in Cuba carried on through the Woman's Board of Home Missions -- more than a pleasure, I consider it an honor, and I thank the President of the Woman's Board and also any of the ladies responsible for the invitation.

It wasn't until 1899, after the close of the war, that Rev. John G. Hall came to the City of Cardenas on the north coast of Cuba as a missionary. Reverend Hall had quite a time to get some people interested in the gospel of Jesus. There were two main factors that worked against him. First and most important was the lack of knowledge of the Spanish language, and second the stronghold of the Catholic church at the time through the Island.

There were several of the men in the city who suggested opening up some classes in English and so get the people interested in coming to him. This he did, and later they asked him to form a grade school, and he also started that, and named that school La Progressiva.

It will be of interest to you to know that at the time the school opened in September 1900 it was composed of four girls and four boys and only one teacher, Reverend Hall. But such an institution as this was, based on such good will as Reverend Hall had, and so desirous to bring the gospel of Jesus to the people, could not help but be successful and gain the support of the people in the town.

It wasn't long after that until the room in which the school was located became too small to hold the students that were sent in, and a new place was acquired. It still kept on growing, and a few years ago the Woman's Board of Home Missions purchased a great piece of property down in the city of Cardenas where the school has grown in those twenty-two years to the number of six hundred and fifty students enrolled last year, and the faculty numbers twenty-two.

It will be of interest also to you to know that most of the students are the children of Catholic parents, and while you may think that these people would object to their children assisting the school first and their church later, that is not the case. Most of the students at La Progressiva as well as the ten other schools which I have not mentioned are members of the Catholic church.

Last year, they had the first graduating class of the Normal Department. There were eight girls in the class, out of which number seven are teaching this year on the Island. As far as possible, they try to train their own graduates to go into the work, as they understand better the spirit of the school and can more easily present it to the people. Not only that, but it serves as a guarantee to the school to have some of their own graduates go into the work.

There are a good many people often in a town where a school might be located who have some fear as to whether or not the work done by the school is a good one or not, and as they see the graduates go around in the work, they take that as a good sign and a guarantee.

The work that the Woman's Board of Home Missions is doing through the educational work in Cuba is far beyond my power to express in words. I can only say that I have not seen anything to equal it. As I said before, Reverend Hall came to the Island in 1899 right after the American people had helped the Cuban people to secure the liberty of their nation. It seemed fitting that now that the nation was free through the aid of the American people, the American missionaries should come in to help them win the Kingdom of Heaven.

With this work, the Woman's Board of Home Missions has brought in an opportunity to the Cuban people to get a good, substantial education and a knowledge of Christ.

In a good many of the cases when a child enters the school he has never seen his Bible before, and objection comes from the parents of the child as to whether or not he should take up the study of the Bible. We had a case last year of a very good Catholic mother who was willing to send her child to La Progressiva, and yet she would not allow the boy to go to chapel service in the morning. I noticed that the boy would come into the school every day about five to fifteen minutes late, and I happened to ask the boy once what was the reason that he couldn't get there on time. We don't eat a hurried breakfast like you people do, so I didn't see any reason why he was late every day. At first he hesitated to tell me the truth, but he finally said, "My mother doesn't want me to come to chapel, because if I come to chapel they read the Bible, and then they have a prayer and then they sing a song, and she tells me to stay in the corner."

The next morning I went to the corner where the boy stood. There were four or five boys there, and the boy was listening to a conversation that was not good for him by any means. I decided to go and see the mother of this boy. I asked her whether she would prefer that the boy stand in the corner and learn things that were positively harmful to him rather than to allow him to come in to the chapel. I said, "It isn't going to hurt him any to come down there and hear a story of the Bible and sing a song, if he feels like it. If he doesn't want to sing, he doesn't have to. We don't check up on the boys to see whether they sing or not."

She said, "No, I don't think I will allow the boy to go to chapel, and in fact I am in hopes that he is not studying the Bible." But the boy became so interested in some of the Bible stories, he couldn't help himself, that he would hunt up the Bible and read it.

The people there are still holding to their old religion for the most part there. In my case, I am glad to say that I am the only Presbyterian in my family. My father and mother and the rest of my brothers who are Catholics do not object to my belonging to the Presbyterian church. It was through this school that I knew about this religion that is the true religion of Christ. In 1914 when I left home I came to

Benzonia, Mich., in the hills, and I joined the Second Reformed Church. It was the only church in town. After a year there, I went back, and I took my letter, and I am a member of the Presbyterian church in Cardenas, of which I am very proud and which I love. (Applause)

MRS. BENNETT: I am sure the presiding officer who is carrying on a program arranged by some one else is always in a rather embarrassing situation when she finds herself the speaker on the program with no one to introduce her.

Last night, in the hotel lobby, a gentleman walked up to me with a program in his hand, and he said, "Mrs. Bennett, what is your topic" -- the light, I am sure, was dim -- "Is it 'Crow' or 'Grow'?"

Well, I indignantly said, "Grow!" but now I think it is "Crow!" I am delighted to have it so.

Growth is a law of life, and when growth stops decay begins. I think we are willing to grant that that is true in all of life, of whatever form it may be. In young things, including young children and plants, the physical growth is rapid, and then there comes a time when growth is not so apparent physically. The tree seems to grow rapidly for years and years, and then it seems not to grow so rapidly. But it is growing, it is sending its roots out all the time for a stronger and a firmer hold, and all the time in the great circumference of the trunk of the tree there are being marked the circles which indicate the growth and the life.

With the little ones, for years the physical life seems to grow so rapidly, and then there comes the time when in the physical life there is not the apparent growth, although change is going on all the time. There is all the time either the mental and the spiritual growth or there is the beginning of decay, one or the other.

In today's gathering, we have heard of the beginning and of the rapid growth. We have heard of the women who gathered, a very tiny group of Presbyterian women, who began to think together of special and specific service for the neglected boys and girls in this, our own land, and we have seen the growth of that small group of women until today that group, banded together and ever increasing in number, is numbered in the hundreds of thousands.

We have seen and heard of the beginnings of the service in the mission field, of the one or two or three workers who went out to carry the message, and we have watched, through the stories that have been brought to us, the spread from the one or two, the growth that has been recorded year after year as more workers had gone, as greater equipment has been provided, as more pupils have come into the schools, as more people have been reached by the service that has been rendered.

The growth that is the sign of life has been evident all through the service. But that is of the past. We come today to commemorate that which is behind. But we have not ever done the thing that we must do when we come together like this if we are satisfied with the recounting of that which has been done in the past. We recount that we may rejoice with exceeding great joy in all that has been done, but we also come that we may take courage from the thing that has been done in the past and may gird ourselves afresh to go forward to the larger life, to the greater growth that there may be in the future, bearing ever in mind that life is growth and that without growth there is decay.

I was reading not long ago something by H. G. Wells, and I was tremendously struck with this sentence: "We must educate not for the present but for the world that is to be." Will you take the full import of what that means? "We must educate not for the present but for the world that is to be!" Will you put that side by side with that great statement that I know I have quoted to some of you before because it is so deeply burned in my own heart, that great sentence from Kidd in which he calls our attention to the fact that if we want to change the world, if we want a different world of any kind whatsoever, we have but to instill into the hearts of the children of one generation the thought that we wish to carry on, and the next generation will make that kind of a world.

What a privilege it is that we may be banded together to help instill into the hearts of the boys and the girls of this land of ours, in this generation, the thoughts that we want to carry on into that world that is to be. This land is to be the thing that those of us who are older are making of it through the things that we are helping the boys and girls of today to have.

I find myself so often confronted with people who say to me, "But why educational work in a land where education is everywhere?"

And I turn to them and I say, "In the land where we claim that education is for all there are today five million adults who are illiterate, that we have allowed to grow up in that way."

Then they say to me, "Oh, yes! they are the foreigners who have come amongst us."

And I say, "They are not. Only one-third of them are the foreigners who have come amongst us, one-third of them are negroes to whom we have not given the opportunity, and one-third of them the native white among us."

We rank as a nation in education eleventh in literacy. While we are boasting of all that we give in the land of the free, ten nations stand above the United States in the degree of literacy that they have, or in the small number of illiterates that they have within their land.

In addition to that, will you look over the records as to the young men and the young women, or rather the very young people who have been registered in statistics as to the opportunity for Christian training and Christian living, and you will find that there are twenty-seven million people, according to the records, registered as Protestants who are not affiliated with any Christian organization, not in the Sunday schools and not cared for, in this land of ours.

No need for Christian work for the young people of our land today! No need in the face of those statistics! No need in the fact that we pick up our morning papers day after day and day after day and find growth going on in this land of ours truly, but growth that is recorded so often in crime and in evil and in wrong-doing.

Are we instilling into the hearts and the minds of the boys and the girls the kind of thing that will make for such growth that the land that is going to be will be a land that will be of value to this great, round world of ours?

Only a few days ago I saw in North Carolina at Asheville all the young women on that campus from which Miss Smith has come to us, and I heard it said there that of the Normal School with its two hundred and six students, two hundred and five had given themselves to Christ, and the one girl who had not yet done so was just a comparative newcomer in the school. Then I came back to New York and I read the statistics of a college, a small college, in the United States, and over fifty per cent of the students of that college had placed upon their questionnaire when asked their church, "No church". Is there no place for Christian training for the young people of our country when such a thing as that is possible?

This country of ours today is spending annually one billion dollars for the prevention and detection of crime. We are spending one billion of dollars annually for one-tenth of one per cent of the population!

We come up here today and we say, "We have had a million dollars to do this great work of prevention that helps to save the billion dollars annually". Others are working with us, many denominations and many agencies, but all together are we doing anything that compares with that one billion of dollars for the prevention and detection of crime for a small part of the population? Are we doing anything to be compared with it in training for the world that is to be, the world that we older people of today have the privilege of deciding the type of work that it shall have within it?

It is an old statement, and I know that many of you have heard it, but it always comes back, I think, to us with renewed force when we recall that a bar of crude iron is worth five dollars. You can buy it for five dollars. You take that bar of crude iron and you turn it into horse-shoes and it is worth ten dollars. You have just hammered it out and changed its shape. But you take that bar of crude iron and you refine it and purify it, and you work it until it has reached almost perfection, and you put it into watch springs and it is worth a quarter of a million of dollars.

Isn't that what we have the chance to do for these young lives? We can leave them bars of iron, we can leave them of the kind for whom the billion dollars annually is spent, or we can make them into the fine and beautiful and long-used watch springs, we can use them as a great asset in this land of ours.

Grow! It is for every one of us who comes up to a meeting such as this and hears the messages that have been brought to us from those who come as the representatives of various parts of this land today, to go away from here with new inspiration for growth. Growth is the law of life, and without growth there is the beginning of decay. Reached our limit! No!

You remember during the war, when we used to speed along the railroads, we would see those signs on the way reading, "Liberty Bonds -- have I bought my limit?" I wonder have we in lives, in the most precious thing there is in the world, have we Presbyterian women reached our limit? It is for us to say what the world that is to be shall be, and, in closing, may I leave with you those ringing words, to me, of Tudor Jenks? He says;

> I am the future, for in me there lies what
> through the ages our land shall be. Yet
> what I am you are to me.

(Applause)